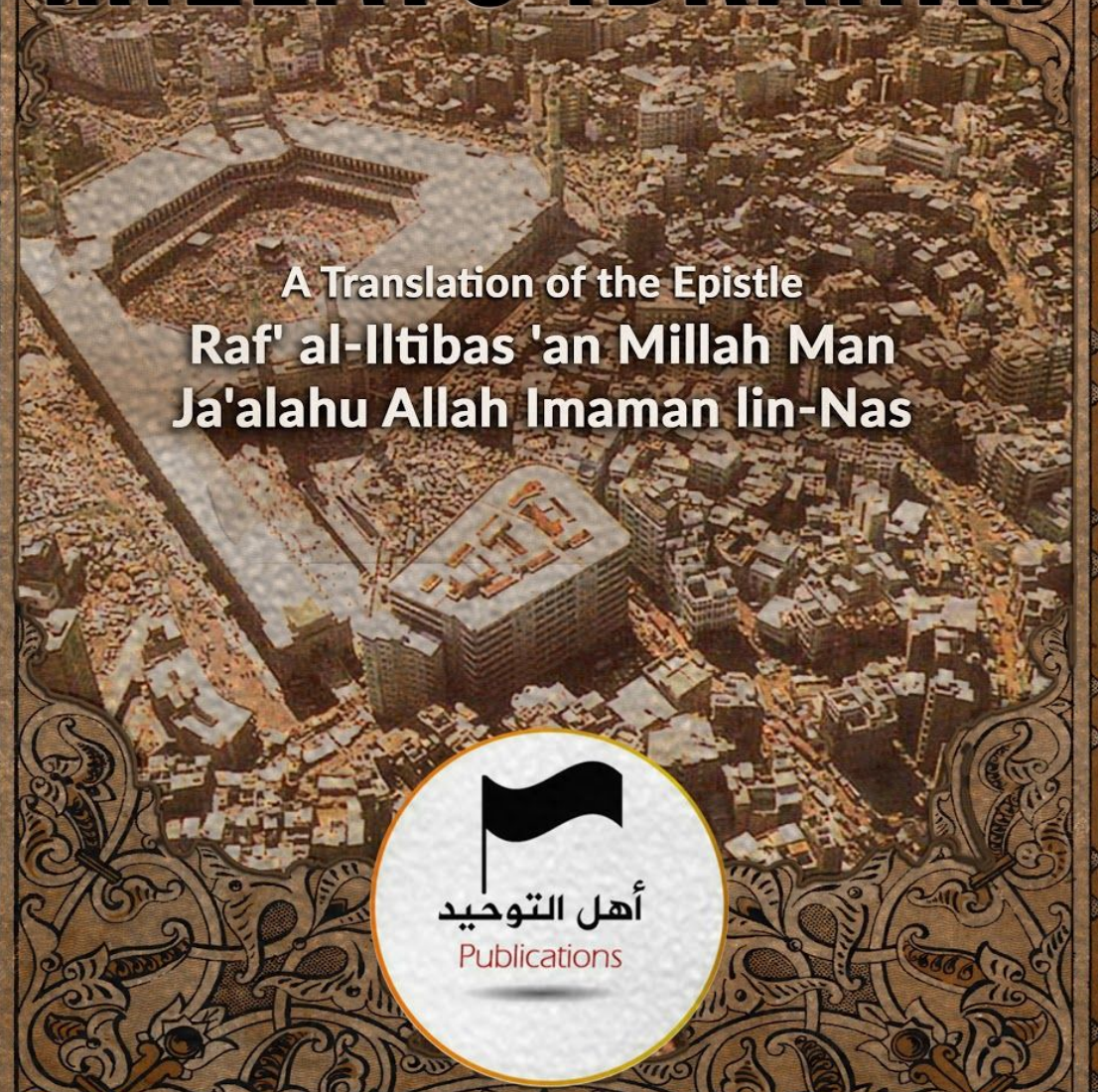
JUHAYMAN AL-'UTAYBI

MILLATU IBRAHIM



A Translation of the Epistle

Raf' al-Iltibas 'an Millah Man Ja'alahu Allah Imaman lin-Nas

أهل التوحيد
Publications

JUHAYMAN AL-‘UTAYBI

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Ja'alahu Allah Imaman lin-Nas

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“The da’wah of al-Ikhwan al-Muslimin (i.e. Juhayman’s group) was a blessed da’wah.”

Muqbil al-Wadi’i (a former member of Juhayman’s group), *Al-Makhraj min al-Fitnah*, p. 139 (2002)

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PREFACE

ALL PRAISE BELONGS to Allah, "the Forgiver of sins, Acceptor of repentance, severe in punishment - the Bestower - there is nothing worthy of worship but He; and to Him is the final return. No one disputes about the *ayat* of Allah except those who disbelieve. So do not let their going through the land deceive you. Before you, the people of Nuh, and the various groups after, rejected [the Message]. Each community plotted against their messenger to seize him, and they argued with falsehood to refute the truth thereby. So I seized them - and how [severe] was My punishment" (al-Ghafir, 3-5). I bear witness that there is nothing worthy of worship except Allah - alone with no partner associated with Him. And I bear witness that Muhammad is His slave and messenger; the one who stated, "I have left you with two things; you will never go astray so long as you hold onto both of them: the Book of Allah and my *sunnah*. They will never be separated until you meet me at the Pool (*al-hawd*)" (related by al-Hakim with an authentic chain). As for what follows…

We wanted, indeed, to make our methodology clear in relation to the adoption of these two foundational matters, which guarantee those who cling to them will not be on misguidance, along with explaining our proof and to demonstrate the negligence of many who claim to adhere to them. We will limit ourselves to [the mention of] three groups that appear closest in terms of holding onto the Book and Sunnah. We implore Allah that He makes them from those who listen to the call and follow what is best, and that their standing among people does not prevent them [from accepting the truth], and that they triumph as 'Abdullah ibn Salam triumphed. He accepted the truth the Messenger of Allah (*sallallahu 'alayhi wa alihi wa sallam*) brought to him, knowing his people would turn his good qualities into bad ones and his standing among them would be lost, as his story of accepting Islam states reported by al-Bukhari.

"O Messenger of Allah!" he said. "The Jews are slanderous people. If they come to know I have embraced Islam, they will slander me."

Some Jews came so the Prophet (*sallallahu 'alayhi wa sallam*) asked them, "What do you think about the man among you, 'Abdullah ibn Salam?"

"He is the best of us, the son of the best of us; our leader and the son of our leader," they replied.

He asked, “How would you feel if ‘Abdullah ibn Salam embraced Islam?”

“God forbid!” they retorted. At that moment ‘Abdullah ibn Salam stepped out and said, “I bear witness that there is nothing worthy of worship except Allah and that Muhammad is the Messenger of Allah.”

They responded by saying, “The worst of us! And the son of the worst of us!” And they disparaged him.

“This is what I was afraid of, O Messenger of Allah!”

[We ask Allah] that He guards them against the entrance of Shaytan on some of the scholars and callers (*ad-du‘ah*) - deceiving them due to the abundance of their followers. We see them taking up an aspect of Islam, which has some seventy branches; thus perhaps, for example, he took twenty branches of it; so he adheres to them and is harsh against those who oppose them, having supporters and enemies over it - though he may have lost the foundation. Hence he deceives himself and others, and he and others believe that they have established Islam.

The Messenger of Allah (*sallallahu ‘alayhi wa alihi wa sallam*) said that “he does not establish the *din* of Allah until he keeps all of its aspects” (related by al-Hakim, Abu Nu‘aym, and al-Bayhaqi in *Ad-Dala’il*. In *Al-Fath* [vol. 7, p. 220], al-Hafidh grades it *hasan;* the *hadith* comes from a part of a longer story). And the reason we have separated ourselves from these groups is that they view disassociating from the *mushrikin* and displaying enmity towards them and announcing the truth as a cause for discomfort and hardship and prevents the spread of the *da’wah* and alienates the people. Among them are those who are lenient in regards to this foundation, while others have left it completely.

We say: Indeed, it is contrary to what they perceive, as Allah has removed from us the straits and has commanded us with this foundation. And if there was a difficulty, He would not have commanded us with it. Listen to His (*ta‘ala*) statement: “So strive for the sake of Allah as is His due. He has chosen you and has not placed on you hardship (*harj* - i.e., overburden) in regards to the *din* - the path (*millah*) of your father Ibrahim. He has named you Muslims in the past and in this [Quran] so that the Messenger can be a witness over you and for you to be witnesses over the people. So establish the *salah* and give the *zakah* and depend on Allah. He is your protector - and what an excellent protector and helper” (al-Hajj, 78).

So if Allah has commanded us with *jihad* and explained to us it contains no *harj* and that that is the *millah* of Ibrahim - then know this foundation, *jihad* with oneself and following the *millah* of Ibrahim, distinguishes between the truthful and the claimant.

Listen to what Allah mentioned about the truthful: "The believers are those who have believed in Allah and His messenger, then question not, but strive with their wealth and their persons for the sake of Allah. They are the truthful" (al-Hujurat, 15). And in regards to the claimants, He said, "Those who believe say: 'Why isn't a *surah* sent down; yet when a decisive *surah* is sent down mentioning fighting, you see those sick at heart looking at you as if they are about to faint from the thought of death. Better for them is obedience and appropriate speech. Thus when the matter is decided, that they are truthful with Allah is better for them" (Muhammad, 20-1).

Forthwith, we will clarify for you the *millah* of Ibrahim (*'alayhis-salam*) for you to be on clear evidence and to demonstrate how it distinguishes between truth and falsehood - in contrast to the claims of some that Islam is the "religion of civilization" in order for them to merge the East and West, imitate them, live with them.

* * *

THE MILLAH OF IBRAHIM

The *millah* of Ibrahim is established on two foundations: (a) Devotion of worship being to Allah alone; and (b) disavowal (*bara'ah*) from *shirk* and its people and displaying enmity towards them.

Our messenger (*sallallahu 'alayhi wa sallam*) was undoubtedly commanded to follow him (*'alayhis-salam*). He (*ta'ala*) said, "Then We revealed to you to follow the *millah* of Ibrahim *hanifa* (i.e., turning away from *shirk* towards *tawhid*), and he was not from the *mushrikin*" (an-Nahl, 123). He (*ta'ala*) also said, "Say: Indeed, my Lord has guided me to a straight path, an upright *din,* the *millah* of Ibrahim *hanifa,* and he was not from the *mushrikin*" (al-An'am, 161). And there is no doubt that we have been commanded to follow this *millah*; and whoever from among us has forsaken it has made a fool of himself. The two close friends [of Allah] traversed on this, and through it, attained the friendship [of Allah] as mentioned in the *sahih* of Muslim (*rahimahullah*), when he (*sallallahu 'alayhi wa alihi wa sallam*) said, "Verily, Allah has taken me as a close friend (*khalil*) as He took Ibrahim as a *khalil*."

Thus the *millah* of Ibrahim is the *millah* of our prophet (*sallallahu 'alayhi wa alihi wa sallam*); and it is our *millah,* as well. It is the example for our prophet and the example for us, just as He (*ta'ala*) said, "There has been for you an excellent example in Ibrahim and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allah. We reject you, and there has appeared between us and you enmity and hatred forever until you believe in Allah alone' " (al-Mumtahanah, 4).

And so it is clear from what preceded the *millah* of Ibrahim (*'alayhis-salam*) is *bara'ah* from *shirk* and its people, separating from them and cutting off ties. Islam did not emerge triumphant except by applying this aspect. And it is the distinguisher for those on Earth. "Muhammad split apart the people," al-Bukhari mentions in the chapter "Holding Fast to the Kitab and Sunnah," taken from the long *hadith* of Jabir (*radiyallahu 'anhu*). Similarly, in relation to the seeing [of Allah in the Hereafter], al-Bukhari reports from Abu Sa'id al-Khudri (*radiyallahu 'anhu*), in the section on the *tafsir* of *surah* an-Nisa, that when they

come to their Lord (*tabaraka wa ta'ala*) on the Day of Resurrection and He says, "Every community will follow that which they worshiped." They will reply, "O Lord! We separated from the people in the *dunya* while we were poor and in need of them and did not befriend them." Thus they separated from them in spite of them being poor and their need for them. And they did not befriend them so as to enrich themselves - like the situation of those who claim Islam today.

And this was the understanding of As'ad ibn Zurarah (*radiyallahu 'anhu*) towards the *bay'ah*, when he said, "Take it easy people of Yathrib! Concluding this today means separation from the Arabs and the killing of your best men and the striking of swords. So if you are a people who can bear patiently with that, then take it, and your reward is on Allah. But if you fear for yourselves, leave it now and you will have more of an excuse in front of Allah" (reported by Ahmad and al-Bayhaqi; ibn Kathir said, 'And this *isnad* is *jayyid* on the condition of Muslim' [*As-Sirah*, vol. 2, p. 194]; and al-Hafidh in *Al-Fath* considered this story *hasan* while mentioning the slight differences in its wording).

Thus whoever wants the fulfillment of the *din* of Muhammad (*sallallahu 'alayhi wa alihi wa sallam*) and to support it today, let him proceed on what they proceeded upon. "But if you fear for yourselves," As'ad said in the *hadith* itself, "leave it now and you will have more of an excuse in front of Allah" (*'azza wa jall*).

So take it with its conditions - *ya akhi* - white and pure as the Companions (*radiyallahu 'anhum*) of Muhammad (*sallallahu 'alayhi wa alilhi wa sallam*) took it. For indeed they were given Paradise on that, and He (*'azza wa jall*) said about them, "From among the believers are men, truthful to what they pledged with Allah. And so from them are those who fulfilled their vow by death, and some remain waiting - and they never altered or changed in the least" (al-Ahzab, 23).

As for the condition of those where the matter has confounded them - either deliberately or ignorantly - we present for you their actions and statements to make plain for you their reality.

One group among them asserts that the establishment and base of the *din* lies in combating the grave-worshipers, displaying enmity towards them, warning from them and combating the Sufis and people of *bida'*. Another group asserts the same as the first but adds on it [combating] the conception of extreme blind following of a school of thought,

calling to defend the *hadith* and filtering out what entered into it; and that is the where most of their zeal is. A third became obsessed with communism and refuting it and affirming the existence of the Creator and striving to gain important governmental positions with the intention to seize rule. There are other groups, but there is no need to delve into them as they are founded on ignorance.

Thus we say: In relation to the first and second group, along with those like them, what appears to us of their condition is that that which they fulfill is correct with no rebuke. However, since they have undertaken to confront the powerless while remaining silent on the part of the authorities in what they are involved in regarding the demolition of the *din* of Allah, the path they have traversed is what misguided those before them. As he (*sallallahu ʻalayhi wa alihi wa sallam*) explained in the *hadith* reported by al-Bukhari in the "Kitab al-Hudud" from ʻAishah (*radiyallahu ʻanha*) that Quraysh became concerned about a Makhzumi woman who stole. They said, "Who will go speak to the Messenger of Allah (*sallallahu ʻalayhi wa sallam*)? Who but Usamah, the beloved of the Messenger of Allah, dares to speak with him!" So he went and spoke with the Messenger of Allah (*sallallahu ʻalayhi wa sallam*).

"Are you intervening in the ruling of Allah!" he said to him. He then stood and spoke, "O people! Indeed those before you were led astray due to when a nobleman from among them would steal, they would leave him alone; but when someone weak from among them would steal, they would implement the ruling on him. By Allah, if Fatimah, the daughter of Muhammad, were to steal, Muhammad would have her hand cut."

Thus establishing the ruling on the weak is a right of Allah. It is justice, the doer of which, and the one who emphatically speaks concerning it, cannot be criticized for. But misguidance enters when one implements the ruling on the weak and fails to implement it on the strong. Hence these two groups, and those like them, if those who hold no authority err, they are stern and hostile towards them. Yet if those with authority whom they live under, fear, and hope in, err, they come up with excuses for them; and if they do not find any excuse, they adjure excuses for themselves: that they are weak and lack the ability to make a change. Thus it is plain to you the nature in which these two groups conform with each other in implementing the right on the weak and remaining silent over the strong. Their claim to adhering to the *millah* of Ibrahim is indeed questionable, as you for sure

know he (*'alayhis-salam*) in no case traversed their path in relation to declaration and rejection.

Being silent over some [matters] and declaring others opposes the *millah* of Ibrahim, who did not fear for himself or his wealth, and it opposes the guidance of the Messenger of Allah (*sallallahu 'alayhi wa alihi wa sallam*) in his *da'wah*. As his Lord commanded him with His statement: "So declare what you have been commanded, and turn away from the *mushrikin*" (al-Hijr, 94). Ibnul-Qayyim (*rahimahullah*) said,

So declare openly what the Messenger said
and fear not
The lack of supporters and helpers

Make the Book of Allah and the established
sunan
Your weapons, then prepare yourself

Whoever is an owner of duals, let him
present himself, or
Whoever races to appear on the battlefield

For Allah supports His soldiers and His Book
And Allah is sufficient to protect His slave

Do not fear the plots and plans of the enemy
They fight with lies and slander

The soldiers of the followers of the
Messenger are angels
While their soldiers are the forces of
Shaytan

So be firm and fight under the banner of
guidance
And be patient, for the victory of Allah, your
Lord, is coming

Ibrahim (*'alayhis-salam*) never said as those today say: "We fear *fitnah*!" "Indeed, they are already in *fitnah*" (at-Tawbah, 49). Instead, he was grabbed and hurled in the fire; he remained steadfast and did not retreat nor bootlick. And here is the Messenger of Allah (*sallallahu 'alayhi wa alihi wa sallam*). Abu Jahl and his people were hostile and fought him, but that did not prevent him from declaring the truth and expressing explicit enmity towards them. Likewise were the Companions (*radiyallahu 'anhum*). We see how they left their homes and lands and spent their wealth. And if they understood the *din* like how those in our time understand it, they would have lived with Abu Jahl and his supporters like the callers today live with the supporters of Abu Jahl.

The Messenger was not sent as a pacifist to the enemies of the *din*; he was sent to "split apart the people." Allah sent him "to test him and test others through him." He sent him "to burn Quraysh." He feared that Quraysh would kill him but his Lord did not settle him on this fear; instead, He commanded that he drive them out as they drove him out (reported by Muslim in his *sahih*, the chapter of "The Attributes By Which One Knows the People of Paradise and the People of the Fire in the Dunya").

We say to the callers today: You know your declaration, your enmity, your dissociation from the enemies of the *din* will lead to their enmity towards you and their driving you away - and this is the *millah* of Ibrahim (*'alayhis-salam*). And it is that which Waraqah ibn Nawfal (*radiyallahu 'anhu*) understood when he said, "I wish I could be alive when your people drive you out."

"Will they drive me out?" he (*sallallahu 'alayhi wa sallam*) replied.

"Yes," Waraqah said in affirmation. "No man has come with the like of what has come to you except that he was treated with hostility" (related by al-Bukhari).

* * *

THE ESTABLISHMENT OF THE DIN

THE ESTABLISHMENT OF the *din* will not come about through pacifism and silence - but through declaring the truth and having patience upon the harms.

The callers today should know victory in the *dunya* and Hereafter will not be realized except through that which they flee from. He (*ta'ala*) said, "Or do you think that you will enter Paradise without having suffered like those who passed before you? They were stricken with afflictions and harms and so shaken that the Messenger and those who believed along with him said, 'When will the help of Allah arrive?' Indeed the help of Allah is near" (al-Baqarah, 214).

This was the understanding of the believers on the Day of Ahzab when Allah said about them, "And when the believers saw the joint forces, they said, 'This is what Allah and His messenger promised us! Allah and His messenger spoke the truth!' And it did not increase them except in *iman* and submission" (al-Ahzab, 22). This is the reply of the assured believers. But there is a class of hinderers that discourages resolve and calls people to what they are in of staying away from harm and hardship, just as Allah said about their predecessors, "Allah knows exactly who among you hinders others, who say to their brothers, 'Come and join us,' while they hardly ever come out to fight" (al-Ahzab, 18).

They know their declaration to the wrongdoers for what they have fallen into will soon lead to their own trials. Thus they have taken the aspect which pleases the transgressors and is agreeable to them. And it is well-known their rulers dislike what Allah sent down and, for that reason, oppose the ruling of Allah. Listen to their characteristic: Allah (*ta'ala*) said, "Indeed those who turned on their heels after being shown guidance have been duped and tempted by Shaytan. That is because they said to those who hate what Allah sent down, 'We will obey you in some matters.' And Allah knows their secret schemes. How will they feel when the angels take them at their death, hitting their faces and backs? That is because they followed what incurred the wrath of Allah and disdained what pleased Him - thus He made their deeds fruitless" (Muhammad, 25-8).

"These *ayat* are general in its encompassment," the author of the *tafsir Adwa' al-Bayan* (*rahimahullah*) stated, "for all that pertains and is included in its wording. And all that is contained within them is generally applicable for those who obey those who dislike what Allah has sent down." And he said,

> Issue: Know it is obligatory on every Muslim at this time to reflect on these *ayat* from *surah* Muhammad, to contemplate them, and exercise complete caution of what they contain from a severe threat - because many people today who claim to be Muslims enter within this severe warning without any doubt. The common *kuffar* from the East and West hate what Allah sent down, it being: this Quran and what He elucidated through the *sunan* of Prophet (*sallallahu 'alayhi wa alihi wa sallam*). So whoever said to these *kuffar,* who dislike what Allah sent down, "We will obey you in some matters," like those who follow the fabricated man-made laws out of obedience to those who dislike what Allah revealed, then without any doubt, they are from those whom the angels will strike their faces and backs. They indeed followed what incurred the wrath of Allah and disdained what pleased Him; thus He made their deeds fruitless. So take heed and be warned from resembling those who said, "We will obey you in some matters."

Hence, we say: If these feign to possess *iman*, then Allah has certainly called it a mere claim - because they were not averse to ruling by other than what Allah revealed. Rather, it is only due to a desire, obedience [to them], and a pretense of theirs that the path of these is better guided than those who believe. Allah (*ta'ala*) said, "Have you not seen those who claim to believe in what was sent down to you and sent down before you, wanting to take the case to the *taghut,* while they were commanded to disbelieve in it? Shaytan wants to lead them far astray" (an-Nisa, 60). Thus Allah called their *iman* a simple claim due to this desire and wish. So what of whoever erects a *taghut* within his state, being pleased with him and punishing anyone who opposes him? And the silence of their callers in warning from them is a result of their obedience to the wrongdoers when they prevented them from speaking about that which affects their *taghut*, represented in ruling by other than what Allah revealed, allying with *kuffar*, forging brotherhood relations with *mushrikin*, etc. And this silence opposes the guidance of Muhammad (*sallallahu 'alayhi wa alihi wa sallam*) - as previously shown.

So pay attention - *ya akhi* - it is imperative for you to take heed of that and embark yourself on the Book and Sunnah and to beware of the deception of the deceivers - those

who turned away from the statement of Allah (*ta'ala*), "O you who believe! Enter into *silm* (i.e., Islam) in full" (al-Baqarah, 201). Indeed, it may be that they entered and left it like you previously saw in the *ayah*, "Indeed those who turn on their heels." And as he (*sallallahu 'alayhi wa alihi wa sallam*) stated, "The person is a believer in the evening and a *kafir* by morning" (related by Muslim). Do not be deceived by the praise for these people; your prophet has shown you their reality in what al-Bukhari related from Hudhayfah (*radiyallahu 'anhu*) in "Kitab al-Fitan":

> He (i.e., the Prophet - *sallallahu 'alayhi wa sallam*) said, "Verily, trustworthiness (*amanah*) descended into the hearts of men, then, they learned the Quran, then, they learned from the Sunnah." Next, he mentioned it being lifted. "A man will sleep," he said, "during which the *amanah* will be removed from his heart and only its trace will remain like that of dark specks.[1] Then he will sleep during which it will decrease further still so that its trace will resemble the trace of a blister[2] when an ember falls on one's foot;[3] thus you see it swelling[4] while nothing is inside it. People will be going about their business but those fulfilling the *amanah* will be limited. It will be said, "With so-and-so people, there is a trustworthy man." And it will be said about a man, "How smart is he! How wise is he! How sharp is he!" While in his heart there is not even the weight of a mustard seed from *iman*."

Thus it is clear for you, based on this *hadith,* the status *amanah* has with Allah is great; and the *din* is the greatest trust humankind has shouldered. And in *Fath al-Bari* (vol. 13, p. 38), ibn Hajr expressed clearly:

> This is based on what is witnessed for those who mix with the people of treason. For indeed he turns into a traitor as the close companion imitates his close associate. Consider, likewise, the features of the man in the *hadith*: "How smart is he! How wise is he! How sharp is he!" Even though his heart is devoid of *iman*. The Prophet (*sallallahu 'alayhi wa alihi wa sallam*) likened him to an outward blister that you see swollen but contains nothing.

And the final group, they proceed in contrast to the guidance of the Messenger (*sallallahu 'alayhi wa alihi wa sallam*) and take the path of the rule of ideas. Of their principles is

[1] Darkness in colors.
[2] Trace of action in his hand.
[3] A bulge of liquid.
[4] Inflating.

hiding under different covers, attempting to act treacherous towards those under whose authority they work. While he (*sallallahu 'alayhi wa alihi wa sallam*) said, as contained in the *sahih* of Muslim, "There is no treachery in Islam." And he said to 'Ali (*radiyallahu 'anhu*), as related by al-Bukhari, during the assault of Khaybar, "Call them to Islam." Likewise, these people, if they see one calling towards *tawhid* and condemning *shirk* and its types, along with *bida'* and its variations, clarifying the authentic Sunnah and filtering out what is not from it, you see them accusing him with an inadequate understanding of Islam, directing their critisms towards him, claiming the affair is bigger than all that - it being: communism.

We say in reply to them: Indeed, the *mushrik* Arabs, and even Iblis, affirm the Creator; did that benefit them at all?

And we say to them: The Saved Sect, mentioned by the Prophet (*sallallahu 'alayhi wa alihi wa sallam*), from its characteristics it is manifest on the truth - not hidden and concealed. The Messenger (*sallallahu 'alayhi wa alihi wa sallam*) was clear in his *da'wah*, open with his *din*, professing enmity towards the *kuffar* and disavowal from them - without concealment. It is the *millah* of Ibrahim. And because of that his companions were harmed and driven out.

But as for you, you accept being employees, preachers, teachers, soldiers, expert analysts, etc. If you were to express enmity towards them and adopt the principle of disavowal from them publicly, they would ostracize you and inflict you with severe harm. They would not appoint you to positions and centers; rather, they would drive you out and kill the best of you - as happened to the Prophet (*sallallahu 'alayhi wa alihi wa sallam*) and his companions. Their *da'wah* was based on that.

All the groups make excuses for reasons of being few in number, lack of materialistic tools, the fear of the enemies' domination with its large forces and multiple of material provisions.

In reply to the first excuse, we say: Can you tell us the number of companions of the Messenger of Allah (*sallallahu 'alayhi wa alihi wa sallam*) who were tormented and harmed for thirteen years in Makkah?

Then [can you tell us], did the Messenger of Allah (*sallallahu 'alayhi wa alihi wa sallam*) permit them to remain silent, to compromise, to cling to the land, and share the work with

their enemy? Or did he encourage them to gain positions they hold to deceive or plot against them like your cerebral schemes - which we have seen and felt of their results?

As for the *da'wah* of Muhammad (*sallallahu 'alayhi wa alihi wa sallam*), it is not hidden from one who knows it how it resulted. Although, indeed, he had few companions with him, Rome and Persia - the equivalent of America and Russia in our time - feared them. Listen to the question posed by Heraclius, the leader of Rome, to Abu Sufyan; and listen to his responses! "I asked you whether the chiefs and leaders of the people or their weak follow him," Heraclius said in the long *hadith* of al-Bukhari (vol. 1, p. 7), "and you mentioned the weak follow him; and they are the followers of the Messengers. And I asked you if he betrays, and you mentioned that he does not; such is the standard of the Messengers; they do not betray." Then Heraclius stated, "If what you have said is true, he will own the ground under these two feet of mine."

Look at the perceptiveness (*basirah*) of Heraclius and his deep knowledge of the emergence of the Prophet's affair (*sallallahu 'alayhi wa alihi wa sallam*) after he knew the weak followed him; he did not ask him about his apparatus nor his strength nor about his garrison.

Did the affair of the Prophet (*sallallahu 'alayhi wa alihi wa sallam*) prevail or not? Yes, indeed, the *din* of Islam reigned supreme and ruled over the Persians and Romans - the equivalent of the Russians and Americans.

Thus when you violated, left, assimilated, altered, substituted, we say to you: Never will your situation prevail. And if you say how? We say: You are scheming treacherously, and the followers of the Messenger and the Messenger himself do not betray.

And in your view, you prefer people of sensitive positions and people of power, while the followers of the Messenger (*sallallahu 'alayhi wa alihi wa sallam*) were the weak ones. And it was the Messenger (*sallallahu 'alayhi wa alihi wa sallam*) that divided between the people, as mentioned in the previous *hadith* of al-Bukhari. Likewise, his companions would say, as related by al-Bukhari, to their Lord on the Day of Resurrection, "We seperated from the people in the *dunya* while we were poor and in need of them." But you mix with the people; and they are all Muslims according to you, no matter the diversity of their creeds, methods, and ideologies. What is important is that they agree with you on integrating within the rank and file of the people, taking high posts, and control over the centers to

betray them to establish your Islamic state!

Even with the Messenger's (*sallallahu 'alayhi wa alihi wa sallam*) methodology of openness and clearness, splitting and cutting off ties, he established an Islamic state; and only a few individuals from his companions were either killed or imprisoned. Whereas you hid and disguised yourselves among the people, assimilated yourselves, schemed treacherously, you still failed to establish your Islamic state. Thousands of you were killed from the movements and groups of betrayal, and you never took heed to the dictum of the Prophet (*sallallahu 'alayhi wa alihi wa sallam*) mentioned in the two books of authentic narrations: "The believer is not stung from the same hole twice."

We say to you as Imam Malik (*rahimahullah*) said: "The last parts of this community will not be remedied except through what remedied the first part of it."

And indeed he (i.e., the Prophet - *sallallahu 'alayhi wa alihi wa sallam*) said, as mentioned in the two books of authentic narrations, "There will not cease to be a group from my *ummah* manifest on the truth; they will not be harmed by those who oppose them until the command of Allah comes."

* * *

THE METHODOLOGY OF THE DIN'S VICTORY

The methodology of the *din's* victory is summarized in three matters:

1. That we say the truth in the *da'wah* to the *tawhid* of Allah (*'azza wa jall*), disassociate from *shirk* and its people, along with *bida'* and its people - being hostile in that, and the devotion of following Muhammad (*sallallahu 'alayhi wa alihi wa sallam*).
2. With that occurs harms, the taking away of homes and property, and *hijrah* to a land of gathering.
3. Thereafter, fighting begins.

And here is the evidence for you:

- Allah (*'azza wa jall*) said, "Verily, those who believed, migrated, and striven for the sake of Allah, it is they who can expect the mercy of Allah. Allah is forgiving and merciful" (al-Baqarah, 218).

- "Allah will indeed defend those who have believed. Allah does not love any treacherous ingrate. Permission is granted to those who fight due to being oppressed - Allah is indeed able to give them victory; those who have been expelled from their homes unjustly because they say: 'Our Lord is Allah.' And if Allah did not repel some people by means of others, monasteries, churches, synagogues, and *masajid*, where the name of Allah is much invoked, would have been destroyed. Allah is sure to support whoever supports His cause - indeed, Allah is strong and mighty - those who, when We establish them on the land, establish the *salah* and give the *zakah* and command good and forbid evil; and to Allah is the end of all matters" (al-Hajj, 38-41).

- “But verily, your Lord, towards those who migrated after persecution, then strove and were patient, indeed your Lord will be most forgiving and merciful” (an-Nahl, 110).

- “Those who migrate for Allah after they were oppressed, We shall give them a good home in this world, but the reward of the Hereafter is greater, if they only knew. They are the patient and who rely on their Lord” (an-Nahl, 41).

This is made evident to you through the actions of the Prophet (*sallallahu ‘alayhi wa alihi wa sallam*). He declared and displayed [the truth] in public, then was expelled, then he fought; afterwards came the victory. And this was the understanding of As‘ad ibn Zura‘ah when the Prophet (*sallallahu ‘alayhi wa alihi wa sallam*) spoke to him about the *bay‘ah*: “That you say the truth in the path of Allah without fear of blame from the critics” (related by al-Bukhari and Muslim). Thus As‘ad said to those who were set to give *bay’ah*, “Concluding this today means separation from the Arabs and the killing of your best men and the striking of swords. So if you are people who can bear patience with that then take it and your reward is on Allah.” The Messenger (*sallallahu ‘alayhi wa sallam*) listened and remained silent, in approval of As'ad (*radiyallahu ‘anhu*).

All this occured. Allah made victory the outcome for them. They reigned over the land within a few short years and were given Paradise on that in the Hereafter.

So in sum, (1) whoever disavows from *shirk* and its people and declares that and displays enmity towards them, let him prepare for the enmity of the people on Earth - that is the *millah* of Ibrahim (*‘alayhis-salam*). (2) Whoever adopts the following of the Messenger of Allah (*sallallahu ‘alayhi wa alihi wa sallam*) in relation to statements, beliefs, actions, will be fought by those who replaced this methodology with the statements of men - and they are the partisan followers of the schools of thought.

If you want to know more refer to *Hukm Muwalat Ahl al-Ishrak* found within the book *Majmu‘ah at-Tawhid* and the treatise *Al-Fikak man Muwalat al-Murtaddin wa Ahl al-Ishrak* within the same book, as well. This is in regards to the first portion. And if you want to know more about the second part, return to the book of *tafsir Adwa’ al-Bayan* by ash-Shanqiti, the *tafsir* of *surah* Muhammad.

Know you will not grasp this principle until you refrain from accepting an argument or statement except for what is authentically established in the Sunnah. For if you use the words of scholars as proof without authentic evidence, your opponents can use the words of their scholars as proof without evidence against you!

Instead, seek help from the understanding of the *'ulama* towards the Book and authentic Sunnah; and do not limit your understanding. Give preference to the understanding of the Companions (*radiyallahu 'anhum*) towards the text with evidence, likewise, their approach. Affirm the *ayat* and *ahadith* of threats that have come but do not declare *takfir* of a Muslim due to a sin he does not consider permissible. It is compulsory on you to believe Allah forgives all sins save for *shirk*. This is the *madhhab* of the Salaf - refer to the book *Kitab al-Iman* by ibn Taymiyyah (*rahimahullah*), for he provided pure, healing evidence in the topic of *iman*.

After that, prepare yourself for the libel of the ignorants, their contempt, their charging you with declaring *takfir* of the people. You will be alienated by the evil scholars as much as possible and called various names. They will call you with the rulers a "Khariji," to kill you and leave the field for them - like what the brothers of Yusuf said. While with the scholars, they will call you a "Dhahiri."

So endure and be assured with your Lord

This is the path towards guidance and dignity

Yet do not let your hatred of them lead you to reject the truth that they may come with. Mu'adh ibn Jabal (*radiyallahu 'anhu*) said, "Take the truth from whoever brings it. For the truth carries light." And know the light is evidence from the Book and established Sunnah.

Know you are in a time in which, were Iblis to have a state, he would find preachers who give him a right in Islam, on condition that he give them three things: certificates, rank, and livelihood. For Iblis acknowledges three things: the established existence of the Creator, faith in the Resurrection, and calling on Allah without a mediator. Allah said about him, "He (i.e., Iblis) said, 'My Lord! give me respite till the day they are resurrected' " (al-Hajr, 36). And so his preachers will speak about these three matters, and they are from

Islam - and preachers are [still] found with one who said, “The Quran is contradictory,” and other statements we won’t mention.

And know the concern of the Messenger (*sallallahu ‘alayhi wa alihi wa sallam*) was the guidance of the people. He never sought status or fame among them. He (*sallallahu ‘alayhi wa alihi wa sallam*) stated, as al-Bukhari relates, “Whoever shows off, Allah will display his secret intentions; and whoever wants his deeds heard, Allah will expose him.” And in the *sunan* of Abu Dawud with an authentic chain, when he was asked, “What of a man who comes out seeking return and mention - that is, fame - does he have any reward?”

“He has nothing,” he replied, until he repeated it three times. Then he said, “Allah only accepts actions done sincerely seeking His face.”

Beware of arrogance, and it is having contempt for people and rejecting the truth. “Allah has indeed revealed to me,” he (*sallallahu ‘alayhi wa alihi wa sallam*) said, “that you be humble until no one transgresses over another and no one is disdainful over another” (related by Muslim). So make these your qualities, and do not be amazed by your deeds. For indeed he (*sallallahu ‘alayhi wa alihi wa sallam*) mentioned from the destroyers: “Admiring oneself” (related by at-Tabarani with an authentic chain).

And I remind you, this *din* was chosen by Allah for us, and it was made compulsory on us to support it, and He promised us victory if we support His *din*. Ibn Sahman said,

Let the people of knowledge and guidance
weep over the din

For its signs have been erased from the
world

The people’s fraudulent attention have
turned towards

This dunya and to the gathering of wealth

Setting in order their worldly affairs by
corrupting their din

Yielding to their pleasures and fine dining

They indulge in them; rather ally for its sake

Whether they be people of taqwa or of
crimes

The millah of Ibrahim and its approach has
been betrayed

Allah (*ta‘ala*) said, “O you who believe, whoever from among you turns away from his *din,* Allah will swiftly bring about a people He loves and who love Him, gentle with the

believers and hard on the disbelievers, striving for the sake of Allah without fearing the reproach of a critic" (al-Maidah, 54).

So know - *ya akhi* - that Allah has guaranteed to safeguard and support this *din*. Thus do not be deceived by the multitude of lingerers in a time of hardship; for indeed, hardship is a sign of the coming victory, as He (*ta'ala*) said in the aforementioned *ayah*. If people fail to support the *din* of Allah and ally with the enemies of the *din*, it is a sign Allah will soon replace them with a people carrying the qualities mentioned in the *ayah*. Therefore, be steadfast, so perhaps Allah will make you from them. And know you have been ordered with this, so be the first of the Muslims.

And know the defeated one's delusions which he hangs on to does not benefit him, similar to what Durayd ibn as-Simmah said during the Day of Hunayn, when their leader brought their wealth, children, and women with the army to fight the Prophet (*sallallahu 'alayhi wa sallam*) to keep them firm and not flee, "Woe to you! Nothing stops one who flees."

It is necessary for you to reflect over the preceding *ayah* and what it contains from the qualities of the believers with whom victory comes.

The first of these qualities is that Allah loves them. And Allah has explained how love is gained: He said, "Say: If you love Allah, then follow me. Allah will love you and forgive you for your sins" (Al 'Imran, 31).

The second quality is they are gentle with believers and hard on the disbelievers - in contrast to most claimants of Islam today.

[The third quality is *jihad*,] and *jihad* is broad; *jihad* of the self, *jihad* against the Shaytan, *jihad* against the *munafiqin*, *jihad* against the *kuffar*.

The self strives in obeying Allah (*'azza wa jall*); you devote it purely for Allah alone, such that no portion is done for reputation or fame. If you reach this height, you do not fear any blame.

The *jihad* against the Shaytan is by repelling what he casts of *shubuhat* and the fear of his allies and discouraging you with false promises.

Jihad against the *munafiqin* is through proof as He (*ta'ala*) said, "And say to them concerning themselves a penetrating word" (an-Nisa, 63).

And *jihad* against the *kuffar* is with the *sword* - and in that is a tremendous reward.

Allah (*ta'ala*) said, "Do not think of those killed in the path of Allah as dead. They are alive with their Lord, well provided for, delighted in what Allah has bestowed on them from His bounty and rejoicing about those who have yet to join them and whom they left behind that no fear shall come on them nor shall they grieve. They rejoice from the favor and bounty of Allah, and that Allah will not allow the reward of the believers to be lost" (Al 'Imran, 170).

He (*sallallahu 'alayhi wa alihi wa sallam*) said, "There are six things with Allah for the martyr. He is forgiven with the first drop of blood; he is shown his place in Paradise; he is protected from the punishment of the grave; he is secured from the greatest terror; he is adorned with the garment of *iman*; he is married to the maidens of Paradise (*hur al-'ayn*); he may intercede for seventy of his close relatives" (related by Ahmad and others with an authentic chain). This is the favor of Allah to whoever is truthful.

Know the structure of the *din* of Islam has eroded and little remains of it because its people have done as 'Abdul-Muttalib did when Abrahah al-Habashi intended to destroy the Ka'bah. "I am the lord of my camels," he said, "and the House has a Lord that will protect it." So these people, each is the lord of his own benefits and functions, while the *din* has a Lord of its own protecting it.

He (*sallallahu 'alayhi wa alihi wa sallam*) said, "The bonds of Islam will be destroyed one by one. When a bond is destroyed, the people will cling to what follows it. The first to be dismantled is rule (*al-hukm*), and the final one is the *salah*" (related by Ahmad, ibn Hibban, al-Hakim; and it is authentic).

And He (*ta'ala*) said, "And how many villages and towns have We destroyed that were stronger than yours which expelled you - We destroyed them completely, and they had no helper. So can one on clear evidence from his Lord be equal to one whose evil deeds have been made to appear alluring, those who follow their whims?" (Muhammad, 13-14).

Thus when you are on clear proof you do not care about numbers and materials because He (*ta'ala*) said, "O you who believe, if you support Allah, He will support you and make you stand firm. Yet those who disbelieve, misery is in store for them and their deeds laid waste. That is because they hated what Allah sent down, so He made their deeds fruitless" (Muhammad, 7-9). Ibnul-Qayyim exclaimed,

The truth is aided and tested	*So do not be surprised as this is the sunnah of ar-Rahman*
Through that His party appears from another	*And due to this the people are split in two groups*
So declare the command of Allah and fear not the creation	*For the sake of Allah, and fear Him to attain protection*
Disassociate yourself, even if involves every creation for it	*Not for your whims and the vain pride of Shaytan*
Bear patiently without displeasure or complaint	*Forgive without scorn to he who wrongs*

A benefit that must be paid attention to for whoever took up the *millah* of Ibrahim, due to his great need of it: clarifying his position in regard to his enemies. And it is outlined by taking warning from the enemies, while displaying the truth before encountering them - and steadfastness upon that after the encounter. The Messenger of Allah (*sallallahu ʻalayhi wa alihi wa sallam*) said, as mentioned in "Kitab al-Jihad" from *Sahih al-Bukhari*, "O people, do not wish to encounter the enemy; instead, ask Allah for well-being. But when you do encounter them, have patience and know that Paradise lies beneath the shade of swords" (*Fath al-Bari*, vol. 1, p. 120).

And He (*taʻala*) said, "So hold fast to what has been revealed to you. Indeed, you are on a straight path" (az-Zukhruf, 43). And He said, "Follow what is being revealed to you, and be patient until Allah judges - He is the best of judges" (Yunus, 109).

"He among you who lives long enough," the Prophet (*sallallahu ʻalayhi wa sallam*) stated, "will witness much disagreement. So it is incumbent on you to follow my *sunnah* and the *sunnah* of the Rightly Guided Successors after me. Grasp hold of it and clench it with your molars, and beware of invented matters" (related by Abu Dawud, at-Tirmidhi, Ahmad, ibn Hibban with an authentic chain). And the disagreements have occured, and the opinions and ideas have abounded; so take the advice of the Messenger of Allah (*sallallahu ʻalayhi wa alihi wa sallam*).

He (*taʻala*) said, "When you look at them, their outward appearances please you; and when they speak, you listen to their words. But they are like propped-up planks. They

think every cry is about them - they are the enemy. So beware of them. Allah damns them; how misguided are they!" (al-Munafiqun, 4). And He (*ta'ala*) said, "O you who believe, when you encounter a force, be steadfast and remember Allah much so that you may be successful" (al-Anfal, 45). This is a beneficial point lost on many from the people of goodness: remembrance at the time of meeting - "and remember Allah much so that you may be successful."

Recall the *hadith* of 'Ubadah ibn as-Samit (*radiyallahu 'anhu*), "We pledged to the Messenger of Allah (*sallallahu 'alayhi wa sallam*) on listening and obeying, in ease and hardship, in a state of vigor or otherwise; to not dispute with the people of authority; that we speak the truth wherever we are without fear for the sake of Allah the blame of critics; and for us is Paradise" (agreed upon). The main takeaway from the *hadith* is his statement, "that we speak the truth wherever we are." With Allah a witness over you, what was the number of Muslims then? And under the protection of which states was the Messenger of Allah (*sallallahu 'alayhi wa sallam*)?

The answer is: they were a people with few numbers and materials. Rather, they were under torture and displacement, yet they were not permitted to remain silent, as the *din* cannot be made manifest except through declaration. And with declaration and displaying enmity comes harms and displacement like Waraqah said to the Messenger of Allah (*sallallahu 'alayhi wa alihi wa sallam*), "No man has come with the like of what has come to you except that he was treated with hostility" (related by al-Bukhari).

And over this, people are divided into three groups.

One calls for peace, silence, not expressing enmity. And this is contrary to the Sunnah. But sadly this is what the majority who affiliate to the *din* lives upon. Another group rushes and calls to fight while among the people of falsehood. It got the Sunnah wrong. The proof of the first group is His (*ta'ala*) statement, "But if they incline to peace, also incline to it" (al-Anfal, 61), as well as in the Treaty of al-Hudaybiyah. As for the *ayah*, the *ayah* of fighting clarify it, and it is through His (*ta'ala*) statement, "So do not lose heart and call for peace. You have the upper hand. Allah is with you and will never cause your deeds to be lost" (Muhammad, 35).

And here is the reconciliation between the two for you: ash-Shanqiti (*rahimahullahu ta'ala*) said,

> Know there is no contradiction between this *ayah* of fighting and the *ayah* of al-Anfal for it to be said one of them abrogates the other. Rather, they are both clear and explicit. Each applies to their respective situations they were revealed for. The prohibition in the *ayah* of fighting in His (*ta'ala*) statement, "So do not lose heart and call for peace" is only in regards to the initiation of seeking peace. While the order to incline to peace in the *ayah* of al-Anfal is if the *kuffar* begin to seek peace and incline to it, as clear from His (*ta'ala*) statement, "But if they incline to peace, also incline to it, and rely on Allah."

Thus it is evident to us the application of these two *ayat*, and the Sunnah further clarifies that. And for you is what occured to the Messenger of Allah with the *kuffar* in the Treaty of al-Hudaybiyah, in the long story in *Sahih al-Bukhari*, "Kitab ash-Shurut," the section of conditions in *jihad* and agreements with belligerents (*ahl al-harb*).

The relevance from it is (1) the Messenger (*sallallahu 'alayhi wa sallam*), when it reached him that they gathered their forces and allies to prevent him [from reaching the Ka'bah], he sought the advice of his companions about tending to the off-spring and wealth of those who aided Quraysh in their war against him. Abu Bakr then said to the Prophet (*sallallahu 'alayhi wa sallam*) to proceed in what they came for - visiting the House - and if they stop him, to fight them. (2) After they determined to do that, a sign appeared for them that they are not authorized to fight; and it was the kneeling of the camel of the Messenger of Allah (*sallallahu 'alayhi wa sallam*), which he informed was held back by Allah as the elephant was held back from Makkah. (3) When that was made clear to them he said, "If they ask me for anything which honors the ordinances of Allah, I will give it to them." (4) He offered them a covenant on the condition they do not interfere between him and the people. If they did not do such, he would fight them. He said, "If they refuse, then by Him who holds my soul in His hand, I will fight them over this cause of mine until I pass or Allah completes His affair."

Thus it is evident from what preceded that he (*sallallahu 'alayhi wa sallam*) was determined to attack those who aided his enemy, except Abu Bakr advised to continue on for his original intention, then on fighting them if they prevent him, until the command of Allah appeared to him. And what made him reconcile with them was extolling the ordinances of Allah. Despite that, he conditioned they do not interfere between him and

the people. Thus he did not reconcile with all the disbelievers. But rather he closed off one angle to be free for another.

This truce did not alter a thing from what they were upon of enmity to the *kuffar*. Indeed, that enmity remained clear from the Messenger (*sallallahu 'alayhi wa alihi wa sallam*) and his companions, such that Bilal (*radiyallahu 'anhu*) confronted the head of Quraysh when he came to renew the treaty - he being Abu Sufyan. "The swords of Allah have not taken from the enemy of Allah what it should take," Bilal said to him.

"Do you say this to the leader of Quraysh?" Abu Bakr asked. He then informed the Messenger of Allah (*sallallahu 'alayhi wa sallam*) about that.

"You have perhaps angered them," he replied. "And if you have angered them, you have angered your Lord" (related by Muslim).

With this it becomes clear there is no proof for them in the *ayah*, nor in the *hadith*, due to the difference of their condition with the condition which they seek to extract from. They are those who incline towards peace, not for the benefit of the *din* or exalting the ordinances of Allah, but to preserve their livelihood and their particular interests.

As for the Muslim leader, he can recoincile for a benefit - an-Nawawi related an *ijma'* (see *Sahih Muslim Sharh an-Nawawi*, v. 12, p. 123).

And to the second group we say: This action of yours conflicts with what the Messenger of Allah (*sallallahu 'alayhi wa sallam*) was upon. Although fighting the *kuffar* is desired, when the Messenger of Allah (*sallallahu 'alayhi wa sallam*) was living among the *kuffar*, he clarified the truth to them and bore the harms that came along with it. He was patient and counselled his companions to be patient. Al-Bukhari related from the *hadith* of Khabbab (*radiyallahu 'anhu*) that he said,

> I came to the Prophet (*sallallahu 'alayhi wa sallam*) while he was leaning on his cloak under the shade of the Ka'bah. We were suffering greatly from the *mushrikin* then, so I said to him, "O Messenger of Allah! Will you not call on Allah for us?" He sat down and his face turned red. "Indeed, there were people before you who would be combed by iron until nothing but his flesh or nerves remained on his bones. Yet that did not cause him to leave his *din*. A saw would be put over his head splitting him in two; yet that did not cause him to leave his *din*. Allah will complete this affair until a traveller walks from San'a to Hadramawt fearing

nothing except Allah and the wolf harming his flock. But you are a hasty people" (*Fath al-Bari*, v. 6, p. 619; v. 7, p. 164).

Examine his guidance (*sallallahu 'alayhi wa alihi wa sallam*). He asked them to have patience and provided examples of those before them. He did not discourage them nor did he push them to confrontation in such a circumstance. Instead, he informed them about this affair and its inevitable emergence. And ibnul-Qayyim clarified this in his [poem] *An-Nuniyyah*:

And if they gather upon you, then do not be *Terrified of their assault nor cowardly*

Be firm yet do not rush without a soldier *This is not praised among the brave*

When you witness the group of Islam *Its soldiers met with authority*

Then enter its ranks and do not be *As the incapable, weak, and feeble*

Allah said to His messenger, as mentioned in *Sahih Muslim*, "Expel them as they expelled you. And strive with those who obey you against those who disobey you."

So when obedience is found and the group of Islam appears after it distinguishes itself, that is when fighting begins. And this is the meaning of the third and fourth lines from the words of ibn al-Qayyim (*rahimahullah*).

The third group spoke in truth and is established on it. They have not weakened nor yielded and are certain in the promise of Allah. Allah said concerning them, "Verily, Allah defends those who believe. Indeed, Allah does not love every treacherous ingrate. Permission is granted to those who are fought because they are oppressed. Indeed, Allah is able to give them victory - those expelled from their homes and lands without right just for saying, 'Our Lord is Allah.' … Allah will support those who support Him " (al-Hajj, 38-40).

Imam Ahmad (*rahimahullah*) would say, "If the scholar is silent out of guile while the ignorant remains ignorant, when will the truth be clarified?"

For you is the *hadith* in *Sahih al-Bukhari* concerning the Battle of Uhud when the companions of the Prophet (*sallallahu 'alayhi wa sallam*) were afflicted:

> Abu Sufyan ascended a high place and said, "Is Muhammad present among the people?"
>
> He (*sallallahu 'alayhi wa sallam*) said, "Do not answer him."
>
> "Is the son of Abu Quhafah present among the people?"
>
> "Do not answer him."
>
> "Is ibn al-Khattab among the people?... All these people have been killed, for, were they alive, they would have replied."
>
> 'Umar could not control himself and said, "You are a liar, O enemy of Allah! Allah has kept what will anger you."
>
> "Exalted is Hubal!" Abu Sufyan exclaimed.
>
> "Reply to him," the Prophet said.
>
> They asked, "What shall we say?"
>
> "Say: Allah is Higher and More Majestic!"

Examine - *ya akhi* - how in the beginning he instructed them to remain silent and stealthy with his statement, "Do not answer him." Then, finally, after the words of 'Umar, he ordered and instructed them to reply and answered him with honor and steadfastness without yielding and meekness. Abu Sufyan cried out, "We have al-'Uzza and you have no 'Uzza!"

"Reply to him," the Prophet (*sallallahu 'alayhi wa sallam*) told them.

"Our patron (*mawla*) is Allah and you have none!"

"You will find some of your people mutilated. I did not order it nor am I sorry for it," Abu Sufyan scoffed.

And this is similar to the condition of some people. Although they do not help the oppressors against good people, they do not feel remorseful for what they do to them. And verily, he (*sallallahu 'alayhi wa sallam*) said, "The example of the believers is like one body. When a part of it aches, the rest of the parts respond with wakefulness and fever."

Similarly, what bears witness to what preceded is the story of Sa'd ibn Mu'adh (*radiyallahu 'anhu*) in *Sahih al-Bukhari*, when he visited Umayyah ibn Khalaf. Sa'd said to

Umayyah, “Show me a time when I can do *tawaf*.” They went out around midday.

Abu Jahl met them and retorted, “O Abu Safwan! Who is this with you!”

“Sa’d,” he replied.

“Do I see you wandering around Makkah despite your people sheltering others and claiming to support them?” Abu Jahl asked. “By Allah, if you were not with Abu Safwan, you would not return to your people free from injury.”

Now listen to the reply of Sa’d - without weakness or meekness. He did not say, “Oh your honor!” out of fear of being barred from his sustenance or having his head chopped.

Sa’d said, raising his voice, “By Allah! if you prevent me from this, I will prevent you from something that would be harsher on you: your route through Madinah (i.e., for trade)!”

“Don’t raise your voice to Abul-Hakam! The leader of the people of the valley!” Umayyah said [in astonishment].

“Let us be, Umayyah!” Sa’d said. “For by Allah, I heard the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) saying he will surely kill you, O Umayyah!”

Look at the carefulness of Sa’d in the beginning when he sought from Umayyah a time to perform *tawaf* alone. Then, look at his steadfastness when he confronted Abu Jahl. Thus His statement (*ta‘ala*), “Power and honor belong to Allah, to His messenger, and to the believers. But the *munafiqin* do not know” (al-Munafiqun, 8).

And here is Khubayb (*radiyallahu ‘anhu*), as related by al-Bukhari, when they brought him out to be killed, he offered two *rak’ah* and said, “By Allah, had you not thought I did this out of fear, I would have increased them.” Then he stood and said,

I do not care if I am killed, as long as I am a Muslim

From any side I may be killed for Allah

And that is for the Self of God, and if He will

He will bestow His blessings on my torn pieces of my body

* * *

EPILOGUE

AMONG PEOPLE ARE those upright on the *din* as long as there is no harm, as He (*ta'ala*) said, "Among people are those who say, 'We believe in Allah'; yet when they are harmed for the sake of Allah, they make the trial of men as the punishment of Allah" (al-'Ankabut, 10). While another [group] is steadfast in both situations: in ease and in hardship. The recompense of the first is what Allah mentioned describing whoever worships Allah on the edge. He said, "They lost the worldly life and the Hereafter" (al-Hajj, 11). While the second is what Jabir mentioned in the story of the *bay'ah* of al-'Aqabah: "We pledged to its condition and were given Paradise for that."

Know the defeatists are many, so do not grieve over it. Muslim recorded from Anas (*radiyallahu 'anhu*) that Quraysh reconciled with the Prophet (*sallallahu 'alayhi wa sallam*) and made the condition "whoever comes to us from among you, we will not return him. And whoever comes to you from us, you must return him to us."

"Will we write this!" the Companions stated.

"Yes," he replied. "Whoever goes to them, Allah has driven him away from us. And whoever comes to us, Allah will make a way out for him."

So do not grieve over one Allah has distanced. "Be patient. Indeed, the promise of Allah is true. So seek forgiveness from your sin and glorify the praise of your Lord in the evening and morning. Verily, those who illegitimately dispute over the *ayat* of Allah have nothing in their chests except arrogance. They will never reach what they desire. So seek refuge with Allah. Indeed, He is the All-Hearer, All-Seeing" (Ghafir, 55-6).

And it is fitting to mention, in this context, what Shaykhul-Islam ibn Taymiyyah mentioned in his book *Al-Hasanah was-Sayyi'ah*; in the section "Love of Leadership and Prestige" he said,

> The self is corrupted by the love of prestige and leadership depending on its capacity. Thus you find one of them allying with whomever agrees with his whim and being hostile to whomever opposes his whim. His object of worship is only what he desires and wants. He (*ta'ala*) said, "Have you seen one who took his whim as his god? Would you then be a trustee over him?" (al-Furqan, 43).
>
> People according to him, in this regard, are as they are among the kings of the *kuffar* and

mushrkin from the Turks and others… Whoever agrees with their whim is a friend, even if he is a *kafir mushrik*. And whoever does not agree with their whim is an enemy, even if he is from the allies of Allah: the *muttaqin*. And this is the condition of Fir'awn. And the one from them who wishes his command to be obeyed at all times, but is not able to reach the level of Fir'awn in claiming divinity and denying the Creator, although they affirm the Creator, if someone calls them to the worship of Allah and His obedience, which includes abandoning their obedience, they are hostile to him as Fir'awn was to Musa.

Most people with some intelligence and *iman* do not seek to go to this level. Instead, seeking for himself what is within his grasp. And if it is an obedient Muslim, he wants him to obey for his benefit, even if it contains what is a sin and disobedience to Allah. And whoever obeys his whimsical desire is more beloved and honored than whoever obeys Allah and opposes his whims. And this is a branch from the condition of Fir'awn and the rest of the beliers of the Messengers.

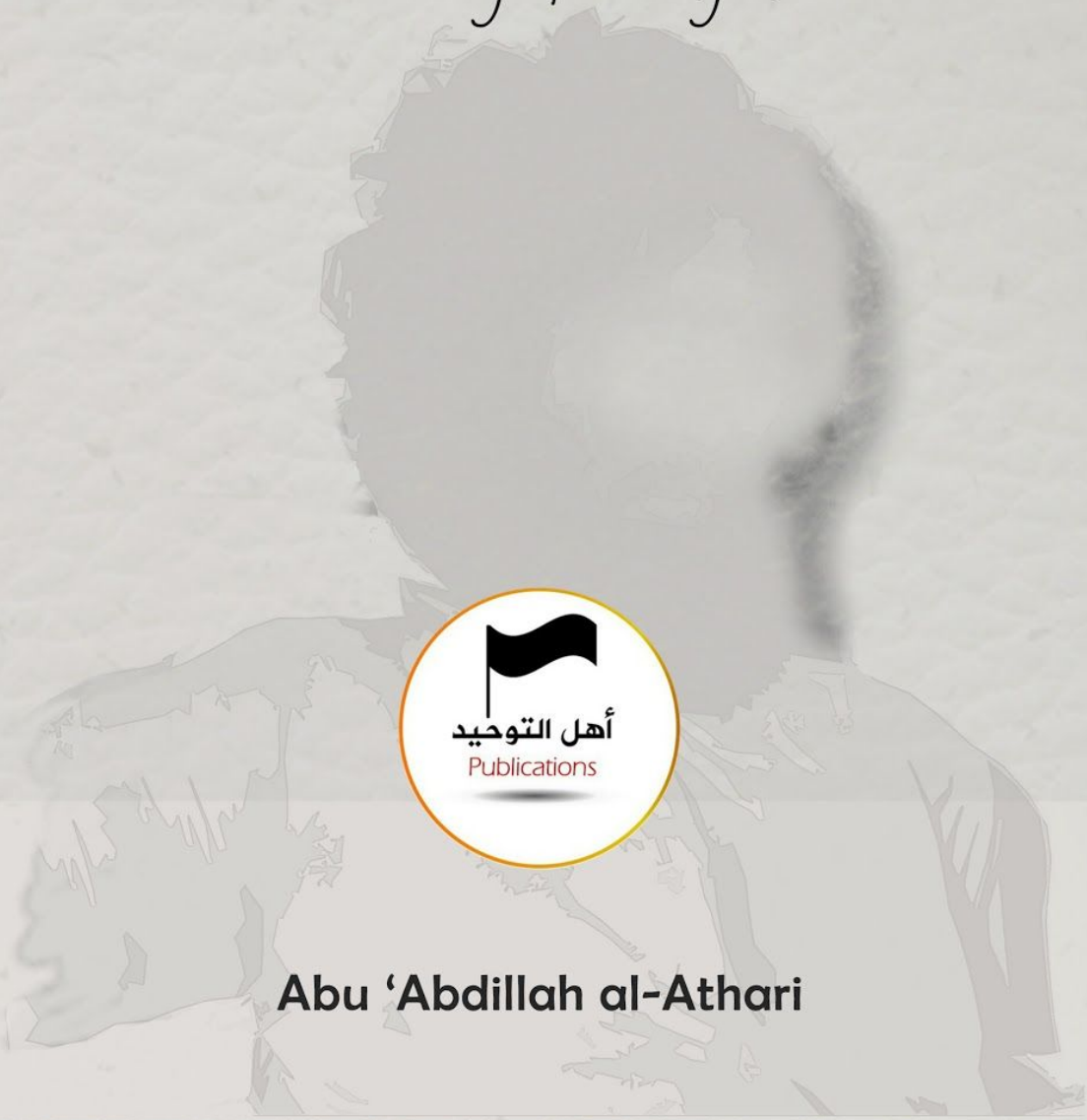
And if he happens to be a scholar or shaykh, he loves whoever lauds him instead of his rival, even if they recite from the same book like the Quran or perform one similar act of worship like the five *salawat*. Indeed, he loves one lauding him by accepting his speech and imitating him more than others. And perhaps he hates his rival and his followers out of envy and arbitrariness similar to the action of the Jews when Allah sent Muhammad (*sallallahu 'alayhi wa sallam*) calling them to the likes of what Musa called to. He (*ta'ala*) said, "And when it is said to them, 'Believe in what Allah sent down,' they say, 'We believe in what Allah sent down to us.' Thus they disbelieve in what came after, while it is the truth affirming what is with them" (al-Baqarah, 91). And He (*ta'ala*) said, "Those who were given the Book did not divide until after the clear evidence came to them" (al-Bayyinah, 5). And He (*ta'ala*) said, "They did not divide until after the knowledge came to them out of transgression between themselves" (ash-Shura, 14).

And all praise belongs to Allah, the Lord of creation.

COMING SOON IN SHA ALLAH

THE MAN BEHIND THE ASHES

The Story of Juhayman



أهل التوحيد
Publications

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